THE REVELATION OF GOD; AND OF his glory, shining into all the earth.

Shewing unto man the glorious state that God made all things in, and what the glorious God is, and of the state where there was no Hell, no death, no grave, no lake of fire, nor bottomless pit, nor curse, nor iniquity, nor sorrow, nor distress, having power over man; but all stood together in unity, serving God who made all things good, and rejoyced together in the Lord who made all things good.

Also shewing the ground and foundation of all iniquity, and how it entered into man, & of the lamentable fall from God, and how the heart was changed from the heavenly into the earthly; and by what, and what it is that keeps man in the fall from God, and the bringing in of hell and death, and the grave, and sorrow, and pain and anguish, and the day of blackness, and darkness, and gloominess, and thick darkness, and blindness, and ignorance, and the lake of fire and bottomless pit, and curse and wrath of the Almighty God, and how it hath power over all men in transgression.

And herein is shewed that the Lord is fulfilling his promises, that he hath spoken by the mouth of his holy Prophets, since the foundation of the world, and is manifesting the Gospell, and what the gospel is.

Giving man also to understand, that the seed of the woman is made manifest, which bruises the Serpents head; which is the gospel before the world was, and the same power which man fell from, and the coming of the just one, to save that which was lost, and bring back againe man who is driven away from his God, and shewing of the appearation of Christ unto fallen man, shewing him in himself how he is separated in blindness and ignorance from the knowledge of the true God, and what it is that begets desires first to know God: likewise declaring of the free gift of God coming upon all men unto justification of life, and the appearing of the free grace of God unto all men which bringeth salvation, letting every man see that he hath a light from Christ; shewing him his sins, and that the Gospel is the same that man fell from, which is the power of God, and the foundation of repentance, and faith towards God, and of the restauration of man unto God again, to know the repayter of breaches, and the restorer of paths to dwell in, where the same power which made all things which guided man at the first, comes to guide man again.

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THE REVELATION OF GOD;

AND

Of his glory ſhining into all the earth, &c.

THE day of the Lord is come, and his glory is revealed; his *power* is made manifeſt, and his ſtrange acts is ſeen, and his wonderous works brought to light; even that which was hid from the foundation of the world, and now is the Lord opening excellent things, things mighty to underſtand, and wiſdome which was of antient days: The Spirit of the Lord is upon me, and his *power* is in me: he hath anointed me to preach the Goſpel: therefore will I open my mouth in wiſdome: and my tongue ſhall talke of underſtanding: things which hath been hid from the foundation of the world will I declare, becauſe the word of the Lord is in me; which hath given me underſtanding: and to ſee into things paſt, and to know the depth of things long ago: and this is the Lords doing, and thus hath it pleaſed the Lord to reveale his ſecrets unto the baſe and contemptible, even unto ſuch as waite upon him; the babes begotten of him, and hides them from the wiſe and prudent of the world: therefore hear ye antient and give eare ye wiſe, and take Counſell all ye that dwell upon the earth; and hear ye the word of the Lord: and give eare unto the word of the Lord: in which I ſhall open my mouth, and declare of things paſt, that you may know of things paſt, ſee things preſent, and heare of things to come: Thus have

I retained in the word of the Lord ; and thus is it revealed to me in the word of the Lord : The word of the Lord was the beginning of all things ; and of its nature was the *life* of every creature under the whole heavens : and in the heavens and in the earth, and the heavens and the earth all have partooke of its fulneſs, which is God, *power* over all ; which was before all, and abides after all, and was the beginning of all things, and all things proceed from it ſelf, yea, every creature partook of the nature of it ſelf, whereby it moved and had its life and being, and moved ; and all was good: in the day the *power* which is God, made the creatures, and all the creatures were made to ſerve in the *power*, the Creator, and all was to doe his will, and nothing to move without the *power*, nor to ſtir but as the *power* moved and commanded them, and in this ſtate and condition the Lord made and placed all the Creatures ; and the glory of the Lord was over them all, and ſhined amongſt them, and ran through them all ; and the life and *power* which is God, which made them all, they all partooke of, and the heavens and the earth are upheld by this *power*, and ſtand and continue by this *power* which is God, who made all things, and the Sun, Moon, and Stars have their courſe in the word of the Lord, which made them, and by the word of the Lord are they moved, and goe as it moves them, and upon nothing but it are they preſerved and upheld, and moved in their place, where the glory of the Lord gives them light ; and ſo the *power* which created them ; and day and night, is the light of them the day and the night, and without the *glory*, the *power* that made all things is nothing moved in its place, living or that hath breath upon the earth, or in the heavens, or in the waters above the earth, or under the earth, and without this *power* which is God, the *light* which made all things, the earth bringeth forth nothing living, but by this *power* the earth and the Seas bringeth forth abundantly, in the nature that God made all things after their kinde, all things in their nature and after their kinde the *power* made good, and nothing was to move but by the *power* which made all things, and therein was all to ſerve the *power* that made them, who bleſſed them all, and rejoyced in the worke that his hand had done, and his *eye* who had give them all life and breath, was over them all for good ; and

they

they was all good as he was good who had made them; and the chief amongst the Creatures had most of this *power the light* which made the Creatures, which was man, who was made in the very likeneſs and Image of the *power*, over all the Creatures, which made him Lord over all the Creatures, and gave him wiſdome, he knew the nature of all the Creatures, and named them after their nature, and was better than them all, in the nature of the *light* which made him and them, which gave him wiſdome, and knowledge, and underſtanding better than them all, and unto him was all ſubject who was the *Son of God*, and crowned with glory and dominion over all which the Father had made, to ſerve him and the Father, and amongſt all the Creatures that were made, was none fit to be a meet help unto the Son, but of *Adam* who was the Son of God, was there one made to be a Companion and meet help for him in the ſervice of the Lord; who was made to ſerve the Lord, and was neither to move nor ſtir, but as the *light* which made them commanded, and moved them, and they were both one, not one inferior to the other, but were made to ſerve the *power* which made them, the *light* which ſhined upon them, and the *glory of the Lord* which gave them wiſdome, *power* and underſtanding over all which the Lord had made, that upheld them, and they knew him who made them, and dwelt with him who created them, and all Creatures, for his own ſervice, and they and all which was made vvas good, as it ſtood in the *power* which made them, and here vvas the ſtate of man, as the *light* made him, and of all Creatures as the *power* created them, and here all vvas good and in unity together, in the preſence of the *power* vvhich made all good; and here is the goodneſs of him vvho is good, vvho made all good, *where the man was Lord over all in him that made him, here was no curſe, no ſorrow, nor ſighing, no anguiſh, nor paine, no hell, nor death, nor pit, nor grave, nor lake*, nor iniquity over them, but in the light they ſtood, in joy and rejoycing in the *power* that made them and all things good; vvhich vvas not to move vvithout him, the *power* that made them all; And as for the Creatures, as I ſaid, they vvere all good, amongſt vvhom vvas that vvhich is called the *Serpent*, *the darkneſs* that vvhich entered into man,

without command, or motion from the *power* which made all things, and so went out of its place, and entered into a ground, which received it, without motion or command from him that made all things, which ground in it self was good, had it kept in obedience to the *light*, the *power* which made it, and not moved nor acted but in the *power*, and by the *power*; but there was reasoning, and an eye opened, which ran out of the *power* which made all things good, into the knowledge beyond the movings of the *power*, without the *power*, unto the Tree of knowledge, which was good in the motion of the *power*, and as the *power* led them by it, though for food it was not good, (it was not good that they should act in knowledge without the *power* that made them, nor feed upon it) therefore God forbade that they should eat of that tree, of the knowledge of good and evill; and said in the day ye eate thereof ye shall surely dye, now that which was entered into the aforesaid ground, without the motion of God, said ye shal not dye, now this and the woman which reasoned with him knew that there was a Law and Commandement, against feeding upon knowledge out of the *power* that made all good, without which nothing vvas to move nor stir, and yet he turned the truth of the light that the *power* spake into a *lye*, and here vvas he that vvent out of the truth, that abode not in the truth, but is a lyar from the beginning, and the Father of it, vvho vvent out of the truth, and turned the truth that the *power* spake into a lye to deceive the woman, and so removed the heart from obeying and feeding upon the *power*, to obey and feed upon the knowledge out of the *power*; and here was the first transgression out of the *power*, and the motion of the light which made all things good: and so as this knowledge was fed upon and grew, man dyed unto the *power* which made him, and gave him wisdome to know all the creatures, and name them according to their nature, and made him Lord, and gave him dominion over all that he had made; So as he dyed unto the *power*, he lived unto the knowledge without *power*, and went out of the *power*, and became afraide of the *power* before he was utterly driven out from it, because he was in the transgression of it; and thus the *Serpent* who was most

subtle,

ſubtle, went out of the truth, and acted in ſin, and led into tranſgreſſion: and ſo there became feare, where there was no feare, and there became ſhame, where there was no ſhame, and nakedneſs where there was no nakedneſs, before the *power* was dyed unto which was their cloathing in righteouſneſs, and there became iniquity, where there was no iniquity, and there was a hiding place ſought by him, who before iniquity needed no hiding place, *and this is the foundation and beginning of that ſeed in the tranſgreſſion, which will flee to dens, and Caves of the earth to hide themſelves, and call to the rocks and mountains, to hide them from the Wrath of God Almighty, and the Lambe which ſits upon the throne*, and thus when man liked ſomething without *power*, Knowledge, and fed upon it, he diſobeyed the light the *power*, and ſo became afraid of that which made him, and had given him wiſdome more than all the Creatures, And God appeared and examined him; and he knew he was in fault, and had acted againſt the light the *power* that made him, yet that which acted in the tranſgreſſion; that would make excuſe, and put it off to the woman; and the woman being in the tranſgreſſion, put it off to the Serpent; and though the Serpent was indeed the beginner of it, yet that would not excuſe them, but the reward came upon each particularly: unto the man the curſe came, becauſe he hearkened to the voice of his wife, and went out of the *light* the *power* which made him, and curſed was the ground, and ſorrow came upon him, wherein he eate his bread all the days of his life, and a curſe came upon the woman, who was made ſubject unto him that was curſed, and in ſorrow did ſhe bring forth Children; becauſe ſhe hearkned to the voice of the Serpent, ſo each bore their own burthen: and the Serpent who went firſt out of the truth, and was the beginner of iniquity, to lead man out of the light the *power* which made him, was curſed above all beaſts, never more to come into the truth, but upon his belly to goe, and duſt to be his meat all the dayes of his life; and an enmity was then put between the ſeed of the woman and his ſeed for ever, and an everlaſting decree paſſed upon him, wherein he was permitted to war againſt the ſeed of the woman, which the *power* promiſed to bruiſe his head: Now

after

after all this came the ſad day, the day of miſery, the day of diſtreſs, the day of ſorrow, of anguiſh, and of paine, a day of blackneſs, and darkeneſs, and gloomineſs, and miſery, *and hell had its* beginning, *and Tophet was* then prepared, *and the lake and bottemleſs pit* had then its riſe, and the ſorrow was *without* end which came upon man for his tranſgreſſion ſake; for the *Lamb* was ſlaine, and from him that makes peace was he cut off, and from that which made him was he driven out, and the life which he was once in was he driven out of, and the Law condemned him on every ſide, ſo that he could not enter into the *power* againe; to feed upon the tree of life, from which he was driven, and had no right to it, after the *Lamb of God* was ſlaine, and the Image of God loſt, and the tranſgreſſion acted: and then the worlds foundation was ſet in mans heart, (and the good day was loſt, and joy and peace at an end) out of which grew a delight in earthly things, and pride and luſt ſprang forth, and ſo he fell from the light and *power* which made him, without, which he was not to act nor move, but it was to be his guide: and he became willing and gave up to be guided, by his earthly minde, and pride and luſt which ſprang up in him from the foundation of the world; and thus his deſire and affections was changed from the light the *power* that made him, into the earth, and to delight altogether in his own ways, and knowledge, out of the *light* that made him; and ſo the minde became corrupt, and the heart defiled and was ſhut out from God, and reprobate unto him that made him, not ſeeking after the Lord; but following the enmity of his minde, which lodged in the foundation of the world, from whence all manner of evill fruits doe grow, and thus is man in the fall; and into him is entered the infirmities, *heat* and *cold* hath power over him; *hunger* and *thirſt* hath power *over him*; *and this is not all*; *for the nature of Beaſts, of Horſes and Wilde Aſſes, of Bulls and Heifers, of Swine and Dogs* is entered into man, and ſo he is no way Lord over the Creatures; but the nature of the Beaſts hath power over him, and thus is man become degenerate, and ſeparate from God the *power* that made him; alas, alas, what is become of him that God planted a noble plant, and where is he,

who

who had power and wiſdome and dominion, and feared the Lord, and was made Lord over the works of his hands, alas, he is become degenerate; the noble plant is become unfruitfull, and he that had the *power and dominion* and feared the Lord; whom God made Lord over all the Creatures, he is ſlain from the foundation of the world, and the nature of the Creature is changed from the nature of the *light* which made it, and moved it in righteouſneſs and wiſdome at the firſt, into the nature of Beaſts which he was Lord over, and is moved by his luſts, and thus death entered into man at the firſt, and thus through the deceitfulneſs of ſin man became cut off from God, and ſeparated from him that made him, and in this nature and condition man cannot ſerve God, but is become altogether unfruitfull to him, and a ſervant unto him that deceived him.

And this ſtate and condition is entered into all the world, who are become unfruitfull, and waxen vaine in their imaginations; knowing no other rule than that which riſes from the foundation of the world in their hearts; their *luſts*, vvhile death is reigning over them; and in the enmity againſt the *light* that made all things; and when any thing croſſes the *luſts* which is the rule, the enmity againſt them rages, and would devour, and ſo the deſtroyer and devourer is entered into man; which leads all out of order, and altogether contrary to God: and thus the enmity againſt the light which made them *upholds the luſts in man, which are kindled*, and leads all out of order, and *ſets the whole courſe of nature on fire*, burning in enmity and jealouſie, againſt every way of the *Lord, and lets not the Creature reſt till it be ſerved*; and thus by *ſin is come death, and death hath paſſed over all men*, and moveth and leadeth all men contrary to the *life* which made them, and here is all men loſt, and in the fruits of unrighteouſneſs altogether.

It was that which preſumed, and acted without being moved by the *power* vvhich made all things, vvhich led man into the falls; ſo it is the ſame that keeps man in the fall; that is to ſay, the ground of pride which vvould have man

greater than it ſelf; but would be Lord over all, and would be high and mighty of it ſelf; and this thinks it ſelf wiſe enough, to act and guide and order all things as it liſt, and with this is the enmity joyned, ſo that if any thing croſſes it, that it be not honoured, great, and accounted high and wiſe, it breaks forth into rage, and would take vengeance, and devour all that croſſes it, and here is the *Dragon* and his ſeate made manifeſt; where the Innocency is loſt, and the uprightneſs loſt, and the juſtneſs, and harmleſneſs loſt; ſo the *power* which made man is loſt; and that which moved in righteouſneſs he is ſhut out from, ſo that the enemy hath his full ſtrength in man, who is given over to ſerve his luſts at his will, and when any thing croſſes his will that would he deſtroy; with that which begets the luſts, that is the Divell.

And this ground of pride and preſumption, acted without the *power*; and ſo rejected the *power*, and what it commanded, it did it that it might be Lord of it ſelf; and have no Lord over it; neither was it content to ſerve the *power* that made all things, but would have all the greatneſs in its own hand, and be its own guide, and ſo it was, and its nature became quite contrary to the *power*; and ſo man was changed from the nature of the *power*, the *light* which is God, into a nature quite contrary to him, and ſtrives againſt his maker, and ſo by diſobedience came the *death*, and in this ſtrives he againſt his maker, and his fellow creatures, ſo that he might be greater than all, and Lord over all, and here is the authority exerciſed, in the *luſt* out of the *power* which made all things good; and this is in the fall.

And now the fall being upon all men and women in the world, and the curſe and condemnation having paſſed upon them by reaſon of tranſgreſſion; they are changed *from the heavenly* unto the *earthly*, and from delighting in the *light*, the *power* that made them, to delight in the luſts, and ſo know not the movings of him, who made all things good, which moved all things in righteouſneſs, but are moved by the

the enmity againſt it in the *luſt*, and wholly to delight in earthly things, and unto this is all the world, even all mankinde given by nature, being become ſervants of ſin, and ſlaves unto the luſts of the Divell, ſerving in a yoake of bondage, under a cloud of darkneſs, and thick darkneſs which hides all from beholding the *power*, and knowing the *power* which made all things good, and this is likewiſe in the earth, and in the curſe, and ſeparation from God the *power* which made all things, in which all Creatures was to delight alone, and unto which all Creatures was to be ſubject, and not to ſtir but as it moved to doe his will.

And now man being wholly ſeparated and fallen from the *power* which made him, he is left to the pride, and ſo that which preſumed, and was not content to ſerve the *power*; and ſo is become altogether earthly, and to *delight* in earthly things, ſo the heart being changed to delight in the *earthly*, from the *heavenly*; it comes upon all that be borne into the world to be earthly, and proude, and to be Lordly being in the nature of that which preſumed, and went out from the *power*; and ſo the Parents when the Children come into the world (many of them being in the proud and Lordly Spirit) they ſpend their days in the fall, ſeeking how to exalt and make their Children great and Lordly; and others delighting in the Creatures ſerving their luſts with greedineſs; ſpending and devouring all they can get upon their luſts, not minding to know the Lord that made them, but are acting in the enmity againſt him and their own ſouls.

When Children are borne unto Parents in the fall, who are acted as before, their hearts is ſet upon them, and their minds is bowed more and more into the earth to gather it together, that their Children may be great in the earth, and here the ground of pride, the ſame which would be great, out of it ſprings the covetouſneſs; ſo it will get any way that it can to be great, and high in the earth, that it may be Lord, and exerciſe Lordſhip over others: and this ſame ground of pride which preſumed at the firſt, and went

out from the Lord, and forſooke the Lord (man firſt forſooke the Lord and rejected him before the Lord forſooke him) out of it grows covetouſneſs, theft and murther, for it cares not how it can get riches, ſo as it may be great, and above its fellows, and any that croſſes it, them would it murther, ſo the ground of iniquity is but one, and the nature of that which is fallen is but one, which is all guided by the enmity.

And Children when they grow up into few years, having ſprang from the degenerate plant, they grow upon the ground of pride and preſumption, in vanity and wantonneſs, and pride bringing forth fruits according to the root out of which they ſprung, and ſo the root which is fallen from God nouriſhes them in pride, and vanity, and wantonneſs according to its own nature, and neither root nor branches hath any knowledge of the *power* which made all things good and for his owne ſervice, being degenerate and unfruitfull, and reprobate unto every good worke; ſo after earth, and toys, and bables, and riches, and vanities, doth the heart of the Fathers and Children goe, being fallen from the power that made all things, and altogether without the knowledge of it, and the delights is altogether in things below him, and here is the fallen ſtate, and the curſed ſtate, when they have riches being in the pride and covetouſneſs never ſatisfied, nor yeeld in their hearts to ſay it is enough; and in all this there is no peace, for he that hath of riches, and he that hath not of the riches, have no peace together, and their dayes they end in ſorrow, and their years in miſery.

And in this fallen ſtate, in this Land of darkneſs, where the ſhadow of death is over all men, *there is none doth good no not one*, none ſeeketh after the Lord, nor knoweth the *power* which made all things, but every one goes in his own wayes, and after his own inventions, ſerving in the ground of pride and preſumption; from whence the imaginations riſes, and when a Child grows up in this nature, ſtriving to be great and high, and if he could to be Lord over all;

the

the higher he grows in pride and preſumption, the higher is his imaginations, out of the ground of pride in his heart, he imagines to get riches and to become exceeding great, and then imagines to joyne with one greater than himſelf, that eaſe may be knowne in the fleſh, and luſt ſatisfied to the utmoſt, and for this doth many fit themſelves in the fall, and ſtrengthen one another in the ſubtilty of the enmity, and ſo wit grows, and the ground of pride, and the heart of deceit is exalted, and glories in its prudence and wiſdome; and then its honoured and admired by others in the *fall*; and ſo the ground of pride is become a God unto all the world; and all the men of the world bow unto it, becauſe out of it is grown ſubtilty and cunning wit, to get riches by covetouſneſs and fraud, whereby the Creature is exalted in pride, and all muſt bow unto it, elſe it would murther all; and here is the ground and foundation of all the honour and reſpect, and bowing in the world, which ſprings from the ground of all iniquity; and any that would not bow unto it them would the Dragon murther; and this is the ground of all malice, of all rage and envy; and this is that which makes men to be Heathen, which hath ſeparated them from the *power* which made them, whereby they are alienated and ſtrangers in their minds from the *life of God*; and here all is loſt, and all is ſeparated from the Lord, their luſts burning one after another, to ſatisfie themſelves one with another, and the luſts burning after riches and honours, and preferments in the world, in earthly things beneath the *power*, and out of the *glory* which made all things good; and thus is man become unprofitable, and thus is man ſeparated from God, he is in the earth where there is no help, death raigns over him, and the powers of darkneſs overſhadows him, and a vail of thick darkneſs hides him, and a ſtrong wall of ſin and corruption ſeparates him from his God; ſo that he can no ways ſee him nor come near him, *and the powers of darkneſs rules over all mankinde, and here is all left in miſery, and diſtreſs, and anguiſh, and paine, and the day*

of blackneſs and darkneſs, and gloomineſs, and thick darkneſs, and death, and hell, and the grave, and the bottomleſs pit, and Tophet, and the lake of fire, the curſe and wrath of the Almighty is over all mankinde, and his ground *is curſed, and his* fruits is corrupt, being all acted by the Divell and *Satan that old Serpent*, who lodges in the ground of pride and preſumption, which led out of the light the *power* which made all things good, and here all is loſt, and here man is *void of hope*, and ſhut out of the *Paradiſe of God*, and ſeparated from the *tree of life*, and driven from the *power* into the miſery and diſtreſs which was brought in after tranſgreſſion: and now conſider all ye inhabitants of the earth, what will you doe, this is your condition, you are ſhut out of the good in the curſe and miſery, and what way will you finde out to be delivered: alas, alas, you are loſt, man is driven away and ſeparated from the good which made him; what will become of you, that which led you from God, and leads you in the fall, that will not bring you back againe unto the *power* which made you, for againſt that hath the Lord for ever turned his hand, and put an everlaſting *enmity* betwixt himſelf and it: and *in his love and pity* and tender compaſſion, hath promiſed his ſeed *to bruiſe its head*, and this muſt all the world ſee fulfilled by the hand of God, who is faithfull, elſe all periſhes for ever, for without the manifeſtation of this ſeed, to bring down the Serpent by bruiſing his head, and overthrowing the ground and ſeate wherein he lodges in man, there is no ſalvation, nor without it was never any ſaved.

Now the *ſeed* which God promiſed is the *life, light and power* which was in the beginning with God; and by which *God made* all things; and this is he which the Lord promiſed to bruiſe the *Serpents head*; the head of the deceit which entered into man is to be bruiſed by the *light the power*, which was in the beginning, which is called *Chriſt*; and here was hope brought in unto man in the tender love of God; and here was a promiſe unto man while he was a ſinner; and thus the Lord pitied man when he was fallen from him into that which was enmity to him, and promiſed to *bruiſe the*

head

head of the enmity; wherby man might be brought into the *light, life & power* which made him, & at the first, gave him wisdom & understanding, *power and dominion* over all Creatures, to be Lord over all the worke of his hand, and to guide that which his fingers had made in his service, & this was the good promise of the Lord God unto beguiled man after transgression; and this promise was fulfilled in *Abel*; he was redeemed out of the fall, and out of the earth, & out of the love of the Creatures to serve the *power*, that made him, & the Creatures, and he loved the *power* more than the Creatures, and in the *power* he offered unto God of the best and of the fatteſt, and was accepted by God & his offering, and in proceſs of time, *Moſes* (who received the revelation of God) ſays *Cain* offered a Sacrifice, now *Cain* was in the fall, & did it but by imitation from the ground of pride; whoſe heart was not opened *unto righteouſneſs*, as was the heart of *Abel*; neither beleived he in the *light the power* which made man; ſo out of the *power* the Sacrifice was offered, which God did not accept; now that which was proved, and in the preſumption that was offended: God accepted not the offering from that heart which was in the fall, ſo that was croſſed & raged, & ſo the ground of iniquity ſtirred; the pride and preſumption, which led man from God, that was offended, that it might not be accepted, & accounted great, now that way it was rejected, ſo it imagined to be Lord another way by ſlaying the righteous which God did accept: nevertheleſs when the righteous was ſlain, the *power* rejected that which murthered it, & drove *Cain* further off into the earth: So he that imagined to be great & offered Sacrifice, not in the *power* but a likeneſs & imitation was rejected more & more, & became more vile, and more iniquity abounding & the fear encreaſed, & horror encompaſſed more than before, & he abode in the fall, and from him ſprang the ſeed of ſubtilty, who by cunning and pollicy could doe great things in likeneſſes and imitations, from the imaginations of the deceitfull heart; and thus the enmity began to work; and the Divell became a Father; and the Kingdome of the Divell began to encreaſe; and ſo in

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that ſeed, cunning, and wit, and ſubtilty grew up, and by this ſeed the likeneſs and imitations was acted; now this ſeed offered the ſacrifice and was not accepted; but was croſſed, and murthered him that was accepted, yet nevertheleſs, the Lord raiſed up another ſeed in *Abels* ſtead, which beleeved in the *light* which made all *things*; and was guided by the *power* which made all things; and in him, in *Seth* was the promiſe fulfilled, and the ſeed of the woman which is called *Chriſt* made manifeſt, and from him ſprang thoſe that called upon the name of the Lord, and were ſaved by the *power* which made all things good; and theſe came to witneſs redemption out of the fall, and miſerable ſtate that men fell into, and thus the two *ſeeds* ſpread over the whole face of the earth; and the wicked ſeed exceeded *in encreaſe*, and multitudes grew up in the deceit; none knew the *light*, *the power* which is called *God and Chriſt*, but were guided by the ſubtle and cunning wit, which proceeded from the foundation of the world, and kept them in the darkneſs and blindneſs, and likeneſſes out of the *power*; So the inventions was acted without *power*; and the ſeed which beleeved in the *light* was not then found, one amongſt a thouſand, but the enmity grew, and the deceit waxed ſtrong; ſo that every one went a whoring in it, after the thoughts of the imaginations of their hearts continually, onely the ſmall remnant that were elected and ſaved out of the fall by the *power of the ſeed*, and they in that day were ſet at nought by the enmity, and the ſeed of the wicked increaſed and grew, to the grieving the heart of God who made all things that hath *breath*; ſo upon them all brought he his wrath, and his indignation which ſwept all avvay: nevertheleſs after the Lord had been thus vexed, and his wrath broke forth, and *his jealouſie burnt like fire*, whereby he devoured the worke that his hands had made; (though a remnant was ſaved) yet the ſeed of rebellion amongſt ſome of them grew up, and the *Serpent* was entertained; and the ground of pride and

preſumption

preſumption grew up like as at the firſt, with which the fleſh had unity, and wherein the Serpents ſeate waxed ſtrong, and the Kingdome of the Beaſt increaſed, and then the pride and preſumption ſtood in the darkneſs, and the *likeneſſes was acted, and the imaginations wrought*; and *the pride ſaid Come let us get us a name, let us build a Tower, whoſe top ſhall reach to Heaven*; here was that which would be Lord of it ſelf; and would be great, and have a name; this was the pride and preſumption which the Lord confounded and brought to nought, and here was the inventions in the fall out of the light and *power* which made all things, without which nothing was to move nor act; So theſe in the fall increaſed abundantly, and grew in pride, and riches, and honours, and earthly dominions, reigning of themſelves in the power of darkneſs: and then in the dayes of old there aroſe ſcarce one of a thouſand, that was redeemed out of the fall, into the *power* which made them and all things; but as any did ariſe they was hated, of that ſeed which vvas a multitude in number, againſt whom they propheſied; and againſt whom they declared, even *Enoch* and all the Prophets, who partooke of the *power* that made all things, and in whom the life was raiſed; they propheſied the downfall and deſtruction of the multitudes in number, who were fallen from God, and ſtood againſt them whom the Lord redeemed, and theſe was hated and perſecuted by the ſeed in the fall, and theſe was caſt into Dungeons, and holes, and Priſons by them who were multitudes, and ſometimes there was ſcarce one in a Land, or one in an age that witneſſed redemption, into the *power* which made all things good, and ſo to know the light and life to guide them as at the firſt; and theſe alſo who had the *power* revealed in them, *(that which was in the beginning which redeemed them* out of the fall, and *repaired the breach and reſtored the path to dwell in*, as in the beginning, whereby life and righteouſneſs was exalted over

all, and him that is good guided as at the first,) they prophesied, that the good should come upon others, and so received Laws Statutes and Commandements, against the nature of transgression, and the multitude that was in the fall, and unto these Laws was all to be subject, *untill the seed should come*, and the *power* be witnessed to guide as at first: and so they that *received the power* in the light which made all things, which is called *God and Christ*; they prophesied that unto others it should be come, and unto others it should be revealed, so the promise was *given forth in the power* unto them which should beleeve, which power is *Christ the seed of the woman*; which is to bring people unto God againe, by bruising the *Serpents head*, and overthrowing, and working the deceit out of them.

And this is the promise of God unto man in sin; which the Prophets witnessed fulfilled, and the Serpents head was bruised, and the deceit wrought out of them; and the *power* witnessed to move and guide and rule as at the first, and the righteousnes was known in the *power*, and here they witnessed their redemption in their time, and prophesied that the free gift of God should come upon all; *and herein was the Gospel* made manifest, which was hid from the *foundation of the world*; from which all men fell by reason of transgression; *and death came upon* all men unto condemnation, all men being concluded under sin and fallen from God, and came short of the *glory of his power*; God hath caused his free gift to come upon all men unto justification of life, while all men are yet sinners; and the free grace of God hath appeared unto all men, which bringeth salvation: and *Christ the Gospel* is come who hath enlightned every one that cometh into the world; and the Gospel is preached unto every Creature, for every one that cometh into the world to beleeve in it; And now this is our day, and the *day of the glory of God, wherein God is fulfilling his promises spoken by*

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the mouth of his holy prophets since the foundation of the world, and unto all men hath the light shined; *and with all man* is the Lord fulfilling his promises; and the *Son is come*, and the *light the power which made all* things is revealed; *which lighteth every one that cometh into the world, that every* one might beleeve in the light which is in every one, and shews the fall, the sins, and the enmity which separates from God: and as this light which is *Christ*, the everlasting Gospel appears in man and woman; it stirs the heart to think from whence its fallen, and lets the Creature see there is a God, and that it knows him not; but is in sin and misery, and then the light (which shews the sin and the misery, and the ignorance, in the fall and separation from the *power* which made all things) begets desires in the Creature to know this God, nevertheless being in the fall, and curse and separation from *the power*, and earthly and proud as before mentioned, it finds not God, so the desires which the light begat comes to be quenched by the enmity, and the heart stole from God and exercised as before, and so the Creature is kept in ignorance, and blindness, in the land of darkness, and under the shadow of death and then the Divell, that quenches the desires to know God, smooths all up, and leads the Creature in the fall, and to take its pleasure and delight in the earth, and so to let seeking to know God alone till they are old, and its time enough to repent sayes he, and to serve God many years hence, thou art young thou mayst take thy pleasure as others doe; and get riches and provide for thy self, that thou mayst not want when thou art old, and then thou mayst seek God and be saved at last; and thus after the Gospel hath appeated, and the light shined in the heart, and begotten desires in the Creature to know the onely true God that made all things, the Devil quenches and overthrows all againe; and so betrays the Creature, and beguiles it as at the first, whereby it fell from God the *light the power*

which made all things; and keeps it in the fall.

Nevertheleſs after all this the Lord ſtrives with man and woman, and ſtirs the heart up againe to thinke of its condition, and how it is in blindneſs and ignorance, and he awakens them, and the light in them which appeared before; begets deſires againe in the Creature to know God, the onely true God which made Heaven and earth, and lets them ſee in themſelves, that they are exceeding ſinfull and fallen altogether from God, in darkneſs, and ignorance, and blindneſs, and ſo ſore trouble and heavy vexation, and ſorrow, and ſighing comes upon them that they can finde no reſt, and then they ſee the vanity of pride, and the vanity of luſt, and their ſins becomes their burthen, being judged within for their tranſgreſſions; of which they come to be aſhamed, and then there is ſeeking further to be eaſed of the judgement and trouble, and ſo the Creature enquires of ſome to know God, and ſits it down, and thinks with it ſelf whether it ſhould goe, or what it ſhould doe, and then ſays it, ſuch a people knows God, I will goe amongſt them, that I may know God alſo and finde reſt; and ſo amongſt them and their Miniſters it goes; and here it runs out from the light which hath appeared unto it after man, and then it minds what the man ſayes, and not what the light ſayes, which begat the deſires to know God; but the deſires comes to be quenched againe; and then there comes to be an eaſe and liberty in the fleſh; and gets into a cuſtome of following man, and its eye is not after the light which appeared to it, but after the man, to be conformable like unto the man, to pleaſe the man; and the Miniſter doth ſuch and ſuch things; and I may well do it; and ſo into a talk of God and of Chriſt it grows, and ſo contents it ſelf with words; and feeds upon knowledge, and gets to be a vain talker; and in all this there is no change out of the fal; there is a falſe reſt gotten, and yet the ſins grows, and the heart is kept in

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the fall, and earth, pride and deceit, ever learning but never able to come to the knowledge of the light, the *power* which made all things good, which appeared to it, and caused it to sorrow for its sin, and begat desires in it to know God; and let it see the loathsomness of sin, and that it had a multitude; yet by going to man the desires became quenched and instead of *power* to overthrow and break down the foundation of sin, and redeeme out of the fall unto God; hath came words without *power*, which hath fed the minde and kept in the sins, and fall from God: and alas here hath thousands and ten thousands perished at this day, who were ever learning and feeding upon vvords; but never came to vvaite in the light which appeared, and begat desires after God; to lead and move in the way of God and his truth and holiness: And others unto whom the light, the glorious Gospel hath appeared in their hearts, and let them see their sins, and how they are fallen from God, and begotten desires in them to know the true God; and let them not rest without his knowledge; they have been seeking from man to man, from Preacher to Preacher; and have wandered about from place to plaee, seeking rest and finding none; and many is hunting in the Letter, seeking amongst the dead for the living, and feeding upon knowledge which is death, out of the life and *power* which was in the beginning and is now, (and hath) *enlightned every one that cometh into the world*, and is the end of all things, and so are scattered in the darke and *Cloudy day*, which came in after the fall, having the vail of darkness, and wall of sin yet upon them, so though there be desires, yet there is not waiting in the light (which begets the desires) to know the *power* to rent the vails, and expell the clouds of darkness, and break down the Pertition wall of sin and corruption; but there is wandering from *mountaine to mountaine*, and from *hill to hill*, hunting amongst words,

and after words, and therein seeking rest and finding none, the sins being standing, for which the judgement and condemnation is, so going out of the *light* which begets desires unto God, you are seeking rest and finding trouble, you are enquiring after peace but judgement follows; because of the sins and transgressions which separates from God, and keeps in the fall: and all this is short of repentance, and not in the least measure in the recovery out of the fall and separation from God.

And now this being the day of the Lord, and of his appearance, who hath opened the hearts of many to declare his name in the earth, and publish his everlasting *Gospel of glad tydings, and peace and good will towards all men; who hath sent his son, who hath enlightned every one that cometh into the world*; I shall give forth my testimony; and declare what the Lord putteth into my mouth in love to the sons and daughters of men, that you may come to see the mistery which was hid in all ages and generations from the wicked; which the Father is now revealing in his Son the Lord Jesus Christ, who hath enlightned every man that cometh into the world; who was before the world was, by whom the world was made, whom the Father hath given to give repentance unto sinners and remission of their sins, and to turne the hearts of the Fathers unto the Children, and to save that which is lost, and bring back againe that which was driven away in the transgression, and bring salvation unto all that beleeves in him; Now Christ being the *light of the world* him by whom the world was made who hath enlightned every one that cometh into the world; who is the free gift of God came upon all men unto justification of life, who is not come to condemn the world; but to give life unto the world, who hath enlightned every man that cometh into the world, that all men through him might beleeve; who giveth repentance unto the remission of sins; and brings back againe out of the fall unto

God

God, the light life and *power* which made all things (which no man can comprehend) from which man fell, and againſt which man rebelled, and grew out of it in pride and preſumption, and iniquities, of which he is to repent and to beleeve in Chriſt the *power* from whence he fell; that he may be brought back againe unto him who is good, who made all things good.

But repentance is a great miſtery not knowne in the vvorld vvho ſo much talk of it, but are out of it, and out of that which gives it, and now every one being enlightned which cometh into the world, vvith the true light vvhich is *Chriſt* by vvhom the world vvas made, who vvas before the world was; which light lets every one ſee their ſins, and how they are fallen from God, and come ſhort of his glory by tranſgreſſion; and this begets deſires unto God, and checks, and reproves in the inward parts for ſins and tranſgreſſion; in this is man to beleeve, and ſo to come unto the work of the Lord God, to beleeve in him whom God hath ſent, and that God is; and is a juſt revvarder of every one, vvho is the povver vvhich made the vvorld, and hath given life and breath unto every creature; and ſo beleeving in the light which hath enlightned every one that cometh into the world you are to come to heare the light; and to walk as the light teacheth which makes manifeſt and reproves every ſin; which is the grace of God that hath appeared unto all men, which teacheth to deny ungodlineſſe and worldly luſts; and to live ſoberly righteouſly, and godly in this preſent world; and ſo come to knovv thy teacher in thy ſelf, that which comes from God, and begets deſires in thee unto God; which will lead thee to breake off from thy ſins, and iniquities, and pride, and luſt, and all manner of unrighteouſneſs which is in the fall, and the ways of thy owne heart, thy owne ways, and it will lead thee into the way of God which is Chriſt, him by whom the world was made; who come from God and goes unto

God,

God, and leads up unto God, and so thou wilt know thy self who art fallen from God, into the transgression and service of the Divell, into pride and every evill worke, which thou art to forsake, and obey the light which manifests the evill, and this will teach thee to deny thy self and the evill; and here thou wilt come to knovv the *Cross*, that the Scripture speaks on; and the yoake of Christ to keep dovvn thy deceitfull, lustfull nature; and subject thee unto the truth, *and so come to learne of Christ the light, who said*, I am the light of the world; he that *follows me shall not abide in darkness, but shall have the light of life*; and here is the foundation of true repentance and of faith towards God; Christ, who is the vvay to the Father, and seeks them that was lost, and gives repentance unto sinners, and so every one that believes in the light which you are enlightned withall, you may know the *power of God* to break you off from iniquity, and change your hearts from the earth and deceit into which you are fallen unto God, and this is the true faith to beleeve in the light, which is Christ, by whom the world was made, and this is the true teacher the light which is come from the Father, and draws men unto the Father, and here the true worship will be known, and the true waiting will be known, as you wait in the light which hath enlightned you, and herein being faithfull you vvill know the *power of God* in you, and the Spirit of God in you, vvorking out the ground and foundation of deceit out of your hearts, and the Serpents head will be bruised and his seat overthrown, and your hearts changed from delighting in the earth, and riches, and toyes, and pride, and vanity which are earthly, and a seed of God will grovv up in you, and *power* over all deceit, and you will come to know him who deceived man, and led him from his God, vvho is light, and come to knovv his temptations, and his vviles vvhich tempts to evill, and so as you beleeve in the light and are faithfull, you vvill know the

power

power in your ſelves, which will worke out the ground of ſin, and give you victory over ſin as you believe in it; and the ſins paſt will be remitted, and the iniquities and tranſgreſſions forgiven and remembered no more, and here is the foundation of many generations, *the light of the world*, who was before the world was, from whom man fell, who hath enlightned every man that cometh into the world, and here is the repayrer of breaches, and the reſtorer of paths to dwell in, & [illegible] is the true faith, whoſoever believes in the light ſhall never be confounded nor aſhamed, and this is the *rock of ages, and the foundation of all the generations* of the righteous, *who ſaid before Abraham was I am:* And now as all comes to beleeve in the light which manifeſts your ſins, and forſakes your ſins, and doe the things which is right, and reſtore the pledge to your neighbours, and wrong no man by fraud nor violence, but doe that which is juſt, and that which is equall, and forſake all ſwearing and lying, and keep to yea, and nay, in your communications; and walk as the light teacheth, feed the hungery, & cloath the naked, and give thy drink to the thirſty, & caſt off every heavy yoake, and break the bonds of iniquity, and turne unto the Lord by doing righteouſneſs, and then ſhall thy light breake forth as the morning, and thy health ſpring forth ſpeedily, and the glory of the Lord riſe upon thee as the morning upon the mountains: Therefore hear the word of the Lord, let not the earth keep thee from obeying the light, but turne unto the Lord, the *power* which made thee, who hath enlightned thee, that thou may ſee thy *redeemer the holy one of Iſrael*, and let not the delight in the earthly things keep thee from the Lord, but be willing to forſake all and give up unto the *light*, and let not thy heart be ſtole away with things that periſh with the uſing, but while *thou haſt light believe in the light*, that thou mayſt have treaſure in Heaven, and waite for the good day to come which the wicked

hates, and thou will see the *power* of the Lord and his glory shine upon thee, and his salvation which is near at hand to be revealed, and blessed are them which vvaite for it.

Therefore as man was broken off from God; and beguiled by that which turned the truth of God into a lye, and the ground of pride and presumption grew up in him, and into the earth was he bovved, and so lost the *power* which made all things, and that wherein he was made, and became broken off, So must he now turne againe unto his God, by hearkning to the *light*, the Gospel which hath enlightned every man that cometh into the world; and is to beleeve in the *light*; and to be taught in the *light*, and so come to be guided by that which reproves, that vvhich is guided in sin, and the sin, and this is it which breaks man off from sin, and redeems man out of sin, and overthrows the ground of sin, and so as every one beleeves in this, in the light which manifests sin, this breaks off man from sin, and breaks him off from his pride, and lust, and drunkennes, and vanity, and vaine conversation, and vaine words, and vaine delights, and comes to see the glory, and honour, and preferment, and respect in the world to be but vaine, and that vvhich perishes, and so comes to grow weary of that, and to see into the visable things, that they give not rest, and that riches must perish, and the glory of all flesh to be but as Grass, and the flovver of the field vvhich perishes and fades avvay, and this is the Gospel of the Lord God; which lets man see his emptines, and barrannes, and that he is wretched and miserable, and sinfull, and undone; and thus as man beleeves in the *light*, and turns to the love of God, he receives the faith which makes not ashamed, and so believes in God, that he may be saved, and so by faith in the *light*, the godly sorrow is wrought; which vvorketh repentance unto salvation, and thus comes the heart of man to be broken and brought

brought into tenderneſs, and love ſprings up in man in the *light*, ſo that he comes ſomewhat to chooſe the good, and deſires is more and more encreaſed unto the knowledge of the true God, and he ſought after in tears by ſuch tender hearted ones, who repents of their ſins, and comes to hate that which they had loved, and to loath the luſts of the fleſh, and pride, and honour, and glory of the world, which the *light* teacheth to deny: and this is that which converteth ſinners unto God, and brings the Gentiles to truſt in the name of the Lord Jeſus Chriſt, and ſo as you beleeve in the *light*, you come to breake off your ſin and dye unto ſin, and ſo come to live unto God; which man dyed unto when he firſt lived unto ſin, and thus man comes to dye unto ſin and put off the body of ſin, and the old man which is earthly with his deeds, and the earthly Image comes to be hated, and the Image which is heavenly comes to be known; the *power* vvhich made all things good, vvhich moved and guided man in righteouſneſs at the firſt, and in this *light* which reproves ſin, and diſcovers ſins, comes a hope to have victory over ſins, and to come into the *power* as at the firſt which worketh out the corrupt minde and electeth unto God, and ſeparateth from ſinners; and this is the foundation of faith, repentance, and hope, and *this is it which turns from being Heathen to be Chriſtians*: In the *light there is power received to become the Sons of God*; and this is the foundation of all good, the *light* which made all things vvhich was before the world vvas, which is Chriſt, who breaks man off from his ſins, and redeems him out of the fall, and brings him unto God againe from whence he fell, and thus as man breaks off from his ſins and denyes himſelf, and the Divell he comes to be loved of God, and Chriſt brings him into the Father, and grafts him into that out of which he fell; and thus comes it to paſs unto the honeſt hearted, who believes in the *light*, the Goſpel which was before the world was,

and theſe ſeeks reſt and peace and finds it; and ſeeks righteouſneſs, and finds it, and ſeeks life and *power* and finds it, who waite in the *light*, and thus man comes to be converted unto God, through faith in the *light*, and here them who by nature were Children of wrath, and come ſhort of the glory of God by reaſon of tranſgreſſion, comes to be the Sons of God and Children of promiſe, heirs of the Kingdome of Eternall life, through Jeſus Chriſt who worketh the works of eternall life, and gives both to will and to doe: And unto this *light* the glorious Goſpel is many called, and of it many convinced, but few choſen and elected by it; but yet remaine in the earth ſerving the ground of pride, which hath preſumed againſt God; and ſo believes not in the *light* of the glorious Goſpel, to take up the Croſs and deny themſelves, wherein the *power* is knowne; and ſo ſees not, nor feels the *power* of the Goſpel, the eye being blinde by the God of this world; ſo the heart ſtollen after many Gods; and many Lords, the things of the earth, and treaſure ſought in the earth, and ſo the Kingdome is not ſought, and its righteouſneſs, nor the dominion in the *light* over all the *powers* of darkneſs is not witneſſed: So notwithſtanding the convincement, there is no change nor redemption witneſſed out of the fall, but the ſame ſins and tranſgreſſions followed, as ever was followed; and the ſame vaine cuſtoms and words, and folly and vanity, as hath been formerly loved in the heart, is yet loved, and the tallent hid in the earthly heart, and not obedient to their owne meaſure of light, which they have received; and here is the living without the Law; which is *light*, which ſhould guide in all things; and without God in the world: And many others is there, who come to be convinced by the light of the glorious Goſpel in their hearts; but alas, being in the fall; the Divell deceives them, and keeps them in ſlavery to pride, and in the love of the world, and luſts,

and

and vanities, and vaine cuſtoms, and traditions, fooliſhly honouring man, to pleaſe vaine man, and fooliſhly uſing the vaine bowing, and putting off the Hat, to pleaſe them that are fallen from God, and this is done for ſelf ends to the diſhonor of God, and here is ſtriving to pleaſe man better then God; yea, even man who is in the fallen ſtate as before mentioned; who is ſo exalted in the ground of pride and luſt; that if all doe not honour him he rages, and is ready to murther them, being ſo proud and fooliſh, that ſo baſe a thing as a Hat will offend him, and ſo ungodly, when the Godly ſpeaks the language of God; as *thee* and *thou*, it offends him; ſo the heart of the high who is in the ground of pride is ſet againſt the *power* and forme of Godlineſs; and to pleaſe theſe by bowing to their wills, is to diſpleaſe God; and this is the word of the Lord God to you; If you ſerve and honour them in their pride you hate God, and are condemned with the light of God in your ſelves: And thus after the Goſpel hath appeared man is kept in deceit, and when the *light* appears to let any ſee that bowing, and the faſhions of the world, and honours, and reſpects of the world is vaine and fooliſh, and not the ſervice of God, but the ſervice of the luſts; then the Divell he appears and ſays, if you doe not doe it, the world will hate you, and then there will be loſs of ſuch and ſuch things, and ſuch friends will not care for you, and it will ſpoyl your honour and preferment, and marriage, and this will be to the loſs every way; beſides the mocking and ſcoffing, and reproaches; and then after the Divell hath put in his voyce, there ir reaſoning with fleſh and blood; and the Divels voyce is owned, and his Counſell entertained, and then the Divell keeps in ſlavery; and fear, and bondage, and deceit; (and from minding to give up to ſuffer all

things for the name Chriſt, as the Saints have ever done, who were hated of all men) and thus the things of this life, and honours, and riches, and folly is loved better then the *light*, which ſhews the evill, and vanity of them, and thus the Divell keeps in the fall and the Creature believes him, and obeys him rather then God; and this is the condition of many thouſands this day upon the earth, who are convinced of the light of the glorious Goſpel and enſlaved by the Divell who keeps in the fall, and Kingdome of darkneſs, where there is no hope, nor help in the earth, and thus is the Sons, and Daughters of men enſlaved, and toſſed about by the wiles of the Divell, and kept from the knowledge of the *power* which made all things, alas, alas, ye unſetled ones, who are toſſed about with words, and delighting in things beneath the *power* which made you; how long ſhall this be your delight, how long ſhall the Lord ſtrive with you, and be ſeeking you, ere you will hear and obey him, the day of his rich love is yet towards you, and his hand is ſtretched out to take hold of you, and lead you from under the region and ſhadow of death, and the ſnares of the Divell; therefore haſten, ſtay not, come away, that you may witneſs the everlaſting love, and have your hearts changed into the Image of the *power* which made you, which hath enlightned you, how long will it be ere you will meet him with a whole heart, and ſerve him with your whole ſoul, behold he ſtandeth with his arms open to take you, and imbrace you with his everlaſting love, meet you him, the Lord is gracious, and his loving kindneſs endureth for ever, turne unto him that you may witneſs it; and your ſouls may live for ever and ever, and this is unto you the word of the Lord God, if you beleeve not in the *light* you periſh for ever.

And further as all men was broken off from God by tranſgreſſion and diſobedience, ſo muſt all men breake off from tranſgreſſion by the obedience of the *light*, and

as all the ways of God is hated in the fall and transgreſſion, and man became wholy dead unto God, and all his righteouſneſs; now muſt he by obedience breake off from all ſins in the fall, and dye unto tranſgreſſion, and thus man is turned from diſobedience unto obedience, and as he dyed at the firſt unto God, and became earthly, and wholly to delight in the things of the earth, ſo muſt he now dye unto ſin, and follow the light which is the *power of God, and the Image of the heavenly*; and thus through death and deſtruction to the old man with his deeds, comes man to be grafted into the heavenly Image, which is the *light*, that hateth every way of fallen man; And thus by obedience to the *light*, man comes to be begotten againe, by the immortall word of life, and borne of the Spirit, which creates the heart a new, and breaks it off from every evill way, and delighting in carnall viſable earthly things, and luſts, and pleaſures, to delight in the Lord and the way of his holineſs, and every one that cometh hither, comes to hear the voice of him that ſpeaks from Heaven, and to know the beloved Son of God in whom the Father is well pleaſed, of whom he ſaid, this is my beloved Son hear ye him, *the light is the way, and the truth*, which hath enlightned every man that cometh into the world, this is the *power* which made all things, from whence man fell; which makes up the breach between man and his God, and reſtores the path to dwell in, as at the firſt, and whoſoever beleeves in him ſhall be ſaved, and theſe are the faithfull ſayings of God, and this is the way which leads to the Father, out of the fall, and turns man his love and affections from the earth and earthly things, to delight in the *power* which made him, and ſhews him that the luſts and glory, and delights of the fleſh is abhomination: and thus as man beleeves in the *light*, he comes to be led out of the fall, ſin and tranſgreſſion, unto God from whence he is fallen into ſin and tranſgreſſion, and the heart comes to be changed,

and

and to hate and loath that which it loved in the transgression, and the affections is turned from taking pleasure in the earth to delight in the Lord alone: And this *light* quenches all rage, and malice, and envy, and breaks downe the ground in man from whence these things doe arise, and gives to be humble and meek and lowly, and patient, and temperate, and gentle and loving, and modest in behaviour and carriage, and confounds the ground from which all the honour, and bowing and respect doth arise, which causes the envy and the rage, and strife, and contention, and covetousnes, and every evill worke, which it breaks down; and so man comes to be redeemed out of these things unto God, and these things comes to be destroyed and the ground of them by *judgement, and by burning in the light*, and *this is the way and the truth which hath enlightned every one that cometh into the world, him by whom the world was made*, vvhich brings man to hear the voyce of God, and to know the same *power* and righteousnes from which he fell, and thus peace is made by Christ vvho brings man back into the Paradise of God, and makes manifest in him the same power, and wisdome and dominion from which he fell; and brings him unto *new Jerusalem*, where there is no sorrow nor anguish, nor paine, nor distres, nor hell, nor death, nor grave, nor lake of fire, nor bottomles pit, nor the day of blackness, nor darkness, and gloominess, and thick darkness: For there is no night there, for the Lord God and the Lambe is the light thereof, and so all comes to walke in the light and *power* vvhich was in the beginning, from vvhich man fell, and comes to hear the voyce of God, and know the motion and commands of the *power* as at the first, and blessed are they that obey him and waite upon him, in the light where the wisdome is received to order and guide all the Creatures unto the service of God that made them,

and

and no more muſt man ſe[illegible] his luſts, nor ſteal the Creatures to ſerve the luſts ou[illegible] the ſervice of God that made them; as all upon the face of the whole earth doe, who are out of the *light* which made all things, they ſteale the Creatures out of their place, and out of the ſervice of God to ſerve the luſts which is againſt God: And where the corrupt nature is lived in, and the luſt ſerved, there is the ſervice of the Divell, and the devouring the Creation of God, and not the ſervice of God; and thus the whole Creation comes to groane and travell in paine under the bondage of corruption, and ſins of fallen man, from which the Lord is come to redeeme, and to reſtore man, and all things into its place againe, and bring all his Children into unity in the *light* againe, and them that beleeves not in the *light* will be deſtroy, with that which led man at firſt out of the *light*, which continually tempts many out of the *light*, and keeps many out of the *light*, and tempts them that beleeve in the *light* to goe out of the *light*, and to luſt after the Creatures, to luſt after the fleſh, and after the things of the earth, and this is the work of the Divell the enemy of man, who goeth about as a roaring Lion ſeeking whom he may devour: But let none be offended when all manner of temptations and tryalls comes to try your faith, but beleeve in the *light* and ſtand in the *light*, that you may witneſs the *power* and dominion, to raign over all as at the firſt, and ſo the delights of all things and Creatures beneath the *power* may be kept out of the heart, and the heart may be bowed unto the Lord from the earth, and ſo ye may come to rejoyce and tryumph over temptations and tryals, and tribulations, and that which your hearts have loved, that may you abhor and hate with a perfect hatred, and againſt that to ſtand, for that wherein the heart hath moſt delighted, and been moſt bowed unto and loved, that will the Divell bring oft to remembrance againe, which is to be ſtood againſt

and hated, and the ground [illegible] hath delighted in it,
and these things which hath [illegible]en the joy and pleasure,
will come to be the burthen. and be not offended,
though there be a ground from whence something will
arise to tempt, but stand in the *light* which manifests
temptations and keep out of them, and you sin not:
And if encumberances come into the minde, stand in the
light, and waite still in the *light*, which dashes all down,
and all will come to be still and peace, and thus thorough
faith in the light victory is witnessed, and rejoycing over
tribulation, and temptations, and refreshment received
in the Spirit, and the Spirit of the minde daily revived,
and comfort knowne *and here is the stay and the hope of*
Israel in the light, where the Lambe of God is known which
takes away the sins of the world, and overthrows the foun-
dation from whence they have grown, and thus all that
hath grown from the ground of pride comes to be defa-
ced, and the foundation of many Generations the *rock*
of ages known, and the everlasting righteousnes brought
forth in the *power* which made all things, which was in
the beginning, and is the end of all things, and brings
to the Father, which all is to waite upon and to receive
power, and wisdome, and dominion, to order and guide all
things, to his praise and *glory*, and in his service, for
which end they are made, and to waite upon the Lord
to witness his movings in the *power*, and his commands
in the life, and not any act nor stir, without his motion
or command, and the Father vovce may be attended in
the Lord Jesus Christ, who is God over all blessed for
ever Amen,

The day of tryall is at hand, and a day of tribulation,
and a day of sifting, wherein the Lord will finde many
to light, and sift them out, when all shall appeare in their
own likeness, and the earthly goe by themselves; the
Lord will separate many, whose minds are in the earth,
when profession without life and *power* will not save;

but

but will appear and be seen to be a light and vaine thing, and empty thing: And he that believes in the *light* though he be dead yet shall he live, and receive *power* to keep out of iniquity, that he shall not enter into condemnation: and he that believes not in the *light* shal never see life, but is condemned already.

Given forth in love to all people, by a servant of the Lord, sufferer for the word of God, and for the testimony of Jesus, in the Country Gaol in Ipswich, *in the County of* Suffolk, *this tenth month in the year accounted,* 1657.

G. R.

THE END.

and hated, and the ground [illegible] hath delighted in it, and these things which hath been the joy and pleasure, will come to be the burthen: and be not offended, though there be a ground from whence something will arise to tempt, but stand in the *light* which manifests temptations and keep out of them, and you sin not: And if encumberances comes into the minde, stand in the *light*, and waite still in the *light*, which dashes all down, and all will come to be still and peace, and thus thorough faith in the light victory is witnessed, and rejoycing over tribulation, and temptations, and refreshment received in the Spirit, and the Spirit of the minde daily revived, and comfort knowne *and here is the stay and the hope of Israel in the light, where the Lambe of God is known which takes away the sins of the world*, and overthrows the foundation from whence they have grown, and thus all that hath grown from the ground of pride comes to be defaced, and the foundation of many Generations the *rock of ages* known, and the everlasting righteousnes brought forth in the *power* which made all things, which was in the beginning, and is the end of all things, and brings to the Father, which all is to waite upon and to receive *power, and Wisdome, and dominion*, to order and guide all things, to his praise and *glory*, and in his service, for which end they are made, and so waite upon the Lord to witnes his movings in the *power*, and his commands in the life, and not any act nor stir, without his motion or command, and the Fathers voyce may be attended in the Lord Jesus Christ, who is God over all blessed for ever Amen.

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